

T H E
Poor Man's Help :
B E I N G,

- I. An *Abridgement* of Bishop Pearson on the Creed; shewing What he is to Believe.
- II. A short *Exposition* of the Lord's Prayer, directing him What to Beg of GOD.
- III. The **Ten Commandments** Explain'd; teaching him his Duty both to GOD and Man.

With Some
Additional Helps for his Private Devotion.

*The Lord maketh poor, and maketh rich ;
he bringeth low and lifteth up.*

*He raiseth up the poor out of the dust, and
lifteth up the beggar from the dunghill, to set
them among Princes, and to make them in-
herit the Throne of Glory; 1 Sam. 2. 7, 8.*

London, Printed for R. Clavell, at the
Peacock, in Paul's - Church - Yard.

1 6 8 9.

Goodman's Help :

REVISED

I. An Abridgement of Bishop Pearson
on the Creed : shewing What he is to

II. A short Exposition of the Lord's
Supper, directed him / What to beg of

III. The Christian's Duty
plainly : and his Duty both



Additional Notes of his Private

Education.

The first edition of this work was
published in 1633, and was
the first of its kind. It was
written by the author in his
own hand, and is now
in the possession of the
British Museum.

Printed for A. Clavel, at the
Pistol, in St. Paul's Church-yard.

1729

phras'd than the most learned and
 famous Prelate Dr. Pearson has done
 it; I have thought myself from thence
 to have made some small additions
 which I have thought fit to add
 to the former Edition.

are able to purchase that most learned
 Work. And that the greatest capacity
 might not lose the Knowledge of such
 a valuable Piece.

St. Mildred's

IN THE

City of CANTERBURY.

My Friends,

Considering how convenient and be-
 neficial little Books are for such
 as cannot reach the Price of
 bigger; I here present you with
 an Explication of the Creed, Lord's-
 Prayer, and Ten Commandments, as
 small as the Subject will permit: And
 being that (in my Judgment) the
 Creed cannot be better or shorter Para-

The Epistle

phras'd than the most Learned and Judicious Prelate Dr. Pearson has done it; I have transcribed mine from thence, that those most sound and necessary Truths might not be confined to those alone who are able to purchase that most Learned Work. And that the meanest capacity might not lose the Knowledge of such a safe and wholesome Exposition; I have changed the more Eloquent and Difficult Words, for such as are more Plain and Obvious. The Lord's-Prayer is the same in Substance that I delivered to you Three Years ago, when I Catechized the Children; which I have now Expounded in the Form of a Prayer, that the Poor Man may upon any pressing occasion, know how to Express himself at large upon any Petition. The Precepts of the first Table, you know I Expounded to you all the last Summer till Advent; the Heads of which (brutizing the Points in Controversy) I have present you with: And those of the second I shall in due time Treat of, if God prosper my Studies; in the mean while

Dedicatory.

while (to compleat the Exposition) I
here give you the Substance of them.
And being that in several Discourses
immediately after Christmas last, I did
press the necessity of a daily Service to
God from the Words of Zacharias,
Luk. 1. 74, & 75. I have added a
short Morning and Evening Form to be
used before and after your daily Work,
A Prayer against the Temptation of the
Flesh, to any particular Sin, to keep
your Bodies in subjection to your Rea-
son. Another for your use in the time of
Sickness. And when at other times you shall
have particular occasion for other Services,
I have given a short Direction where to
be furnished in the Psalms. And this
I did, not to hinder any that are a-
ble from buying Books of more peculiar
use, but to comply with the necessities
of those that are not; of which I am very
sensible there is too great a number. I
had no other inducement to meddle with
this, but my Charity to the Souls of the
Poor, for whom Christ died as well as
for the Rich: And if hereby I shall
gain

The Epistle Dedicatory.

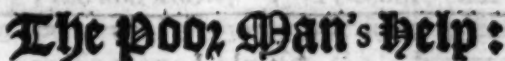
gain but one Soul, I shall thank God for making me an Instrument of so much good: And if none be better'd by it, yet I have this satisfaction, that I have endeavoured for God's sake, and your own, to shew my self

Your Affectionate

Pastor, and Servant,

Bump. Walestord.

THE



Q R, A

SHORT DIRECTION

What he is to Believe.

The Creed:

I Believe in God the Father Almighty, Ma-
ker of Heav'n and Earth: And in Jesus
Christ his only Son our Lord, who was
Conceived by the Holy Ghost, Born of the
Virgin Mary, Suffered under Pontius Pi-
late, was Crucified, Dead and Buried, he
descended into Hell; the third day he rose again
from the Dead, he ascended into Heaven, and
 sitteth at the right hand of God the Father Al-
mighty; from thence he shall come to judge the
Quick and the Dead.

The Creed.

I beleeve in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. Amen.

Article I.

I beleeve in God the Father Almighty, Maker of Heaven and Earth.

ALthough these Articles of my Faith which are contained in the Creed, are not apparent to my sense, though they are not of themselves evident to my understanding, nor appear true to me by any Natural or Necessary Cause; yet, being they are contained in the Scriptures, the Writings of the Blessed Apostles and Prophets; being that those Apostles and Prophets were Endued with miraculous Power from above, and immediately inspired by the Holy Ghost, and consequently, what they delivered, was the Word of GOD, and not of Man; being that G. O. D. is of such universal Holiness, and infinite Wisdom, that it is impossible he should be deceived; of that perfect Holiness, that it is not imaginable he should intend to deceive me; and consequently, what he has delivered for a Truth, must be necessarily and

The Creed.

3

and infallibly true. I readily and stedfastly assent unto them, as most certain Truths, and am fully and absolutely, and more concernedly perswaded of them, than of any thing I see and know. And because that God who has reveal'd them, has done it not for my benefit alone, but for the advantage of others; nor for that alone, but also for the Manifestation of his own Glory, being that for these Ends he has Commanded me to profess them, and hath promised an Eternal Redemption upon my Profession of them; being that every particular person is to expect the Justification of himself, and the Salvation of his Soul, upon the Condition of his own Faith: As with a certain and full perswasion I assent unto them, so with a fixed and undaunted Resolution I will profess them, and with this Faith in my Heart, and Confession in my Mouth, to the whole body of the Creed, and to every Article and Part of it, I sincerely, readily, and resolutely say, *I beleeve.*

I beleeve in God.

Forasmuch as the Eternal Power and Godhead is made known by all the things that are Created, and the dependency of the Creatures proves, That there must be an infinite

The Creed.

Being that depends on nothing; whereas all things are made for some End, and all their Operations are directed to it, though they cannot understand the Reason why they are, and why they work; therefore both their Creation and their Work must be guided by some Universal and Over-ruling Wisdom. Seeing that God is not only revealed in his Creatures, but has frequently declar'd his Deity by most infallible Predictions, and supernatural Operations; therefore I freely acknowledge, clearly profess, and fully Believe that there is a God.

Again, seeing that there is one Being that depends upon nothing, that does suppose that all other Beings must depend upon it; seeing that the intire Fountain of all Perfections cannot have a double Head, and the most perfect Order of the World declares the supreme Dominion of one absolute Lord; upon this Account I believe, that God is but one: And that there neither is, nor can be any more. And thus I believe in God.

I believe in God the Father.

I believe that this one God is the Father of all things, of Men and Angels, because they are his Off spring by Creation, and that

that he is in a more peculiar manner, the Father of all those whom he regenerates by his Spirit, whom he adopteth in his Son as Heirs and Co-heirs with him; whom he crowneth with the Reward of an eternal Inheritance in the Heavens. But far above all this, besides his general Off-spring and peculiar People to whom he hath given power to become the Sons of God; I believe him in a more eminent manner, to be the Father of one singular and proper Son, his own, his beloved, his only begotten Son; whom he hath not only begotten of the Blessed Virgin, by the coming of the Holy Ghost; and the over-shadowing of his Power; not only sent with special Authority, as the King of Israel; nor only raised from the Dead, and made Heir of all things in his House; but before, and in order to all this, hath begotten him from all eternity in the same Divinity and Majesty with Himself, whereby I acknowledge him to be always a Father as much as always a God. And in this Relation I believe, That as he is the Original Cause of all things, because they were Created by him, so he is the Fountain of the Son begotten by him, and of the Holy Ghost proceeding from him.

Being of themselves, but were made in him; and there was nothing at first; and God, who produced most part of this World

Almighty,

I believe, that this Father is not subject to the Infirmities of Age, and that there is no weakness attending the Ancient of days; but on the contrary, I believe that Omnipotency is part of the Being of the God-head; and that thereby he has not only power to work or do any thing, but Authority; and an eternal Right, both of making what, when, and how he pleaseth, and of possessing whatsoever he makes; and of using and disposing all things which he thus possesseth. I believe that this power is most absolute, because he that has it, depends upon none, neither is he to give any account for the Use and Exercise of it; that it is infinite for largeness, as being a power over all things, without exception; that it is full and perfect, as being over every thing without limitation; to be Eternal, as having neither Beginning nor End.

Maker of Heaven and Earth.

I believe, that both Heaven and Earth, and all things contained in them, have not their Being of themselves, but were made in the beginning; that there was nothing at first but God, who produced most part of this World

World out of nothing, and the rest out of that which was formerly made out of nothing. This I believe was done by the most free and voluntary Act of the Will of God, of which no Reason or Motive can be given, but his Goodness. And that this was done by the determination of his Will, at what time he pleased, probably within an hundred and thirty Generations of Men, most certainly within six or seven thousand years. I acknowledge this God, who is the Creator of the World, to be the same God, who is the Father of our Lord JESVS CHRIST. And thus I Believe in God the Father Almighty, Maker of Heaven and Earth.

Article II.

And in Jesus Christ his only Son, our Lord,

I Believe that there was, and is a Man, whose Name by the Ministry of an Angel, was Called Jesus. I believe this Jesus to be the Saviour of the World, in that he hath revealed to the Sons of Men, the only way for the Salvation of their Souls, and has wrought out this Salvation for them, by his own Blood, obtaining Remission for Sinners, making Reconciliation for his Enemies, pay-

ing the price of Redemption for Captives, and that he shall at last actually confer this salvation which he hath revealed and procured, upon all those that unfeignedly and stedfastly believe in him. I acknowledge, that there is no other way to Heaven, than this which he hath shewn us; that there is no other means that can procure it for us, but his blood; and that there is no other person that shall confer it on us, but himself.

And in Jesus Christ.

I believe, that there was a man promised by God, foretold of the Prophets to be the Messiah, the Redeemer of *Israel*, and the expectation of the Nations. I believe that this Messiah is already come; that the Man born in the days of *Herod*, of the Virgin *Mary*, who by an Angel from Heaven was Called *Jesus*, is that true Messiah, so long, and so often promised; that as he was the Messiah, he was also the Christ, that is the Anointed of God; and that he was anointed to three special Offices belonging to him, as the Mediator between *God* and Man; that he was a Prophet revealing to us the whole Will of *God* for the Salvation of man; that he was a Priest, and hath given himself a Sacrifice for Sin, and so hath made an atonement for us; that he is a King

King set down at the Right hand of God, far above all Principalities and Powers, whereby, when he hath subdued all our Enemies, he will confer actual, perfect, and eternal Happiness upon us. I believe, that this Unction by which he became the true Messias, was not performed by any material Oyle, but by the Spirit of God, which he received as the Head, and conveyeth to his Members.

His only Son.

I believe, that Jesus Christ the Saviour and Messias is the true, proper, and natural Son of God, begotten of the substance of the Father; which substance cannot be multiplied or divided, and yet it is so totally communicated to the Son, that he is of the same Being with the Father, *God of God, Light of Light, very God of very God.* And as he is the Son of God, so he alone was begotten of God by a proper and natural Generation; all God's other Sons which are said to be begotten, being Sons only by Adoption.

Our Lord.

I believe, that Jesus Christ, the only begotten Son of God, is the true Jehovah, whose

whole Being is of it self from all eternity, and on whom all other things do depend; and therefore he hath an absolute, supream, and universal Dominion over all things, as he is God; and is invested with all Power in Heaven and Earth, as he is Man. That he hath this Power, partly for the compleating our Redemption, and the Destruction of our Enemies, that this Power is to continue to the end of all things, and then to be resigned to the Father: That he has this Power also, partly because the God-head and Manhood is united, or it was due to him for suffering so obediently; and therefore this Power must be eternal, because it belongs unto that Kingdom which shall have no end: And though he is thus Lord of all things by right, of the first Creation, and constant Preservation of them, yet he is more peculiarly the Lord of us, who by Faith are Consecrated to his Service: For through the Work of our Redemption, he becomes our Lord, both by the right of Conquest, and of Purchase; and by making us the Sons of God, and providing heavenly Mansions for us, he acquires a further Right to us, which Right, considering the Covenant we all make at our Baptism to serve him, is at last compleated, because we have bound our selves there under a voluntary Obligation to serve him: And thus

thus I believe in Jesus Christ his only Son,
our Lord.

Article III.

**Who was Conceived by the Holy Ghost,
Born of the Virgin Mary.**

I Believe, that the only begotten Son of God,
begotten by the Father before all Worlds,
very God of very God, was Conceived and
Born, and so made Man, taking to himself
the humane Nature, consisting of a Soul and
Body, & joining it with the Divine Nature in
the Unity of his Person: I believe, that the
Word was in this manner made Flesh, that
he was really and truly Conceived in the
Womb of a Woman, but not Conceived as
the Sons of Men are; not by Carnal Copula-
tion, not by the common way of humane Pro-
pagation, but by the singular, powerful, in-
visible, immediate Operation of the Holy
Ghost, whereby a Virgin was, beyond the
Law of Nature, able to Conceive; and that
which was Conceived in her, was originally
and compleatly sanctified.

Born

Born of the Virgin Mary.

I believe, that there was a certain Woman known by the Name of *Mary*, espoused unto *Joseph* of *Nazareth*, which before and after her Espousal, was a pure and unspotted Virgin, and continuing in the same Virginity, did, by the immediate Operation of the Holy Ghost, conceive within her Womb the only begotten Son of God; and after the natural time of other Women, brought him forth as her First-born Son, continuing still a most pure and immaculate Virgin; whereby the Saviour of the World was born of a Woman under the Law, without the least spot of Original Corruption, that he might deliver us from the Guilt of Sin; born of that Virgin which was of the House and Lineage of *David*, that he might sit upon his Throne, and rule for evermore. And thus I believe, that *Jesus Christ* was Conceived by the Holy Ghost, and Born of the Virgin Mary.

Article IV.

Suffered under Pontius Pilate, was Crucified, Dead, and Buried.

I Believe, that the only begotten Son of God, begotten of the Father, and of the same Divine

The Creed.

15

Divine Nature with the Father, did, for the Redemption of Mankind, really and truly suffer; not in his Divinity, for that could not suffer, but in his Humanity, which in the days of his Humiliation, was subject unto our Infirmities: That as he is a perfect Redeemer of the Whole Man, so he was a compleat Sufferer in the whole; in his Body by such grievous Infirmities; as arise internally from humane Frailties, and by such Pains as are inflicted by external Injuries; in his Soul, by fearful Apprehensions, by unknown Sorrows, by Anguish unexpressible.

Under Pontius Pilate.

I believe, that the eternal Son of God did suffer for the sins of Men, after the fifteenth Year of *Tiberius* the Roman Emperour, and before his Death, in the time of *Pontius Pilate*, who was *Tiberius's* Deputy, Governour of *Judea*; who, to please the *Jews*, did condemn him whom he had pronounced innocent, and delivered him according to the Custom of that Empire; and in order to the fulfilling the Prophecies, To dye a painful and shameful Death upon the Cross.

Adias Crucified.

I believe, that the only begotten and Eternal Son of God, Christ Jesus, that he might cancel the Hand-writing that was against us, did take upon him the form of a Servant, and in that form, did willingly and cheerfully submit himself unto the false Accusation of the Jews, and unjust Sentence of Pilate, by which he was Condemned, according to the Roman Custom, to the Cross, and upon that did suffer a servile Punishment of the greatest Sharpness, enduring the pain; and of the greatest Disgrace, despising the shame.

Dead.

I believe, that the only begotten and eternal Son of God, for the working out our Redemption, did, in our nature which he took upon him, really and truly, dye; so as by the Force and Violence of those Torments which he felt, his Soul was actually separated from his Body: And although neither his Soul nor Body was separated from his Divinity, yet the Body, bereft of the Soul, was left without the least Life in it.

And Buried.

I believe, that the only begotten and eternal Son of God, for the Confirmation of the Truth of his Death already past, and of his Resurrection from the dead suddenly to follow, had his Body, according to the Custom of the Jews, prepared for a Funeral, bound up with Linen Cloths, and laid in Spices; and after the accustomed preparation, laid in a Sepulchre, hewn out of a Rock, in which never Man was laid before, and by rolling of a stone unto the door thereof, was Entombed there. And thus I believe that Jesus Christ Suffered under Pontius Pilate, was Crucified, Dead, and Buried.

Article V.

He descended into Hell, the third day he rose again from the Dead.

I Believe, that when all the Sufferings of Christ were finished on the Cross, and his Soul was separated from his Body, tho' his Body was dead, yet his Soul died not, yet it underwent the Condition of the Souls

of such as do dye; and being he dyed in the similitude of a Sinner, his Soul went to the place where the Souls of Men are kept, who dye for their sins, and so did wholly undergo the Law of Death: But because there was no sin in him, and he had fully satisfied for the sins of others, which he took upon him, therefore as God suffered not his Holy One to see Corruption, so he left not his Soul in Hell; and thereby gave sufficient security to all those who belong to Christ, that they should never come under the Power of Satan, nor suffer in the Flames prepared for the Devil and his Angels.

He rose again.

I believe, that the Eternal Son of God, who was Crucified, and dyed for our sins, did not long continue in the State of Death, but by his infinite power, did revive and raise himself; by re-uniting the same Soul which was separated to the same Body which was buried, and so rose the same Man: And this he did the third day from his death; so that dying on *Fryday*, the sixth day of the Week, the day of the Preparation of the Sabbath, and resting in the Grave on the Sabbath day, on the Morning

Morning of the first day of the Week he returned to life again, and thereby did consecrate the first day of the Week to be religiously kept holy until his coming again. And thus I believe, that Jesus Christ descended into Hell, and rose again the third day from the Dead.

Article V I.

He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty.

I Believe, that the only begotten and eternal Son of G O D, after he rose from the Dead, did, with the same Soul and Body with which he rose, by a true and local Translation convey himself from the Earth, on which he lived, through all the Regions of the Air, through all the Celestial Orbs, until he came into the Heaven of Heavens, the most glorious presence of the Majesty of God.

And sitteth on the right hand of God, the Father Almighty.

I believe, that Jesus Christ ascending into the highest Heavens, after all the Troubles
C and

and Sufferings he endured here for our Redemption, did there rest in everlasting Happiness: He, who upon earth had not where to lay his Head, did take up a perpetual Habitation there, and sit down upon the Throne as a Judge, and as a King, according to his Office of Mediator, unto the end of the World; which Right Hand of God, the Father Almighty, signifies his Omnipotent Power, whereby he is able to do all things without Contradiction. And thus I believe in Jesus Christ, who ascended into Heaven, and sitteth on the right hand of God, the Father Almighty.

Article VII.

From thence he shall come to judge the Quick and the Dead.

I Believe, that the only begotten and eternal Son of God, in that humane Nature, in which he dyed, and rose again, and ascended into Heaven, shall certainly come from the same Heaven, into which he ascended, and at his coming, shall gather together all those which shall be then alive, and all which ever lived, and shall be before that day, dead: When causing all to stand before

fore his Judgment Seat, he shall judge them according to their Works done in the Flesh; and passing the Sentence of Condemnation upon all the Reprobates, he shall deliver them to be tormented with the Devil and his Angels; and pronouncing the Sentence of Absolution upon all the Elect, he shall translate them into his Glorious Kingdom, of which there shall be no end: And thus I believe in Jesus Christ who shall judge the Quick and the Dead.

Article VIII.

I believe in the Holy Ghost.

I Believe, that besides all others whatsoever, to whom the Name of Spirit, is, or may be given, there is one particular and peculiar Spirit, who is truly and properly a Person, of a true, real, and personal Subistence, not a Created, but an Uncreated Person, and is therefore the true and one eternal God: That though he be God, yet he is not the Father, nor the Son, but the Spirit of the Father and the Son, the third Person in the Blessed Trinity, proceeding from the Father and the Son: I believe that infinite and eternal Spirit to be not only of all

perfect and infallible Holiness in himself; but also to be the immediate Cause of all Holiness in us, revealing the pure and undefiled Will of God, inspiring the Blessed Apostles, and enabling them to lay the Foundation, and by a perpetual succession to continue the Edification of the Church, illuminating the Understandings of particular Persons, rectifying their Wills and Affections, renewing their Corrupt Natures, uniting their Persons unto Christ, assuring them of the Adoption of Sons, leading them in their Actions, directing them in their Devotions, by all ways and means, purifying, and sanctifying their Souls and Bodies to be fully and eternally accepted in the sight of God. This is the eternal Spirit of God, and must consequently be Holy: And thus I believe in the Holy Ghost.

Article IX.

The Holy Catholick Church, the Communion of Saints.

I Believe, that Christ, by the preaching of the Apostles, did gather unto himself a Church, consisting of thousands of believing Persons, and numerous Congregations, to which

which he daily added such as should be saved, and will successively and daily add unto the same unto the end of the World ; so that by the Virtue of his all-sufficient Promise, I believe, that there was, hath been hitherto, and now is, and hereafter shall be, so long as the Sun and Moon endure, a Church of Christ, one and the same. This Church I believe to be Holy in general, in respect of the Author, the End, the Institution, and Administration of it ; and in particular, in the Members, whom I acknowledge to be really (though but imperfectly) holy here, and shall be perfectly holy hereafter : I look upon this Church not like that of the Jews, limited to one People, confined to one Nation ; but by the Appointment and Command of Christ, and by the Efficacy of his assisting Power, to be spread over all Nations, to be extended to all places, to be propagated to all Ages, to contain in it all Truths necessary to be known, to require absolute Obedience from all men, to the Commands of Christ, and to furnish us with all Grace necessary to make our Persons acceptable, and our Actions well-pleasing in the sight of God.

The Communion of Saints.

I believe, that such Persons as are truly sanctified in the Church of Christ, while they live among the Crooked Generations of men, and struggle with all the Miseries of this World, have Fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their Habitations in them: That they partake of the Care and Kindness of the blessed Angels, who take delight to minister for their benefit; that besides the external Fellowship, which they have in the Word and Sacraments, with all the Members of the Church, they have an intimate Union and Conjunction with all the Saints on earth, as the living Members of Christ; nor is this Union separated by the Death of any one, but as Christ, in whom they live, is the Lamb slain from the foundation of the World; so they have Fellowship with all the Saints, which from the Death of *Abel*, have ever departed in the true Faith, and Fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth: And thus I believe the Holy Catholick Church, the Communion of Saints.

Article X.

The Forgiveness of Sins.

I believe, that whereas every Sin is a Transgression of the Law of God, upon every Transgression there remains a Guilt upon the Transgressor, and that Guilt brings an eternal Punishment; so that all men being concluded under Sin, they were all obliged to suffer the punishment of eternal Death; yet it pleased God to give his Son, & his Son to give himself to be a surety for this Debt, and to release us from these bonds: And because, without shedding of blood, there is no Remission, he gave his Life a Sacrifice for sin; he laid it down as a Ransom, even his precious Blood, as a Price by way of Compensation, and Satisfaction to the Will and Justice of God; by which Propitiation, God, who was by our sins offended, became reconciled, and being so, took off our Obligation to eternal punishment, which is the Reward of our sins; and appointed in the Church of Christ, the Sacrament of Baptism for the first Remission, and Repentance for the constant Forgiveness of all following Trespases: And thus I believe the Forgiveness of Sins.

Article XI.

The Resurrection of the Body.

I believe, that as it is appointed for all men once to dy, so it is also determined, that all men shall rise from Death, that the souls separated from our bodies, are in the hand of God, and live, that the bodies dissolved into dust, or scattered into ashes, shall be gathered together again in themselves, and re-united to their souls; that the same Flesh which lived before, shall be revived; that the very same bodies which shall fall, shall rise; that this Resurrection shall be universal, no man excepted, no flesh left in the Grave; that all the Just shall be raised to a Resurrection of Life, and all the Unjust to a Resurrection of Damnation; that this shall be performed at the last day, when the Trump shall sound. And thus I believe the Resurrection of the Body.

Article XII.

And the Life everlasting.

I believe, that the Unjust, after their Resurrection and Condemnation, shall be tormented

mented for their sins in Hell, and shall be kept there in Torments for ever, so as the Justice of God shall never cease to inflict them, nor the Persons of the wicked cease to be, and suffer them: And that the Just, after their Resurrection and Absolution, shall, as the Blessed of the Father, obtain the Inheritance; and as the Servants of God, enter into their Masters joy, freed from all possibility of death, sin, and sorrow; fill'd with all imaginable, nay, inconceivable fullness of Happiness, confirmed in an absolute security of an eternal Enjoyment of this blessed state, and so they shall continue with God, and the Lamb for evermore: And thus I believe the Life everlasting.



The LORD'S PRAYER *Expounded in a Prayer.*

The Order of the Petitions.

O Father of Mercies, and God of all Pity, who by thy eternal and only begotten Son, Jesus Christ, hast taught us to pray; lend a gracious Ear to the Petitions of those,

those, whom thou hast redeemed by his most precious Blood, but suffer us not to ask any thing for our selves, until we have given due Honour to thy Great and Glorious Name.

The Preface.

PRepare our Hearts, O Father, to pray aright, by making us consider to whom we pray. We direct our Petitions to thee, O Father, because we are sure that thou wilt no more deny these our Requests, than a Parent will refuse to give Necessaries to his beloved Child. We come unto thee with all Love, with all Reverence and Obedience, because thou art the Great and Original Father of Heaven and Earth; but with more Confidence and Boldness we send our Petitions to thy Throne of Grace, because we are thy adopted Children in Christ Jesus. Thou who compasseth the Earth, the Sea, and the whole World, with all that is therein, and yet art always present, to see and hear what we say and do: Thou, who sittest in Heaven, as on a Seat, in Majesty, Power and Glory; to thee we lift up our Hearts with all possible Reverence, beseeching thee to give us an universal Charity,
and

and tender Affections towards all our Brethren, all sorts and conditions of men; that we pray not for our selves alone, but for them also, saying, Our Father which art in Heaven.

Petition I.

Hallowed be thy Name.

Make us all to answer that Primary End of our Creation, in giving all due Honour, Glory, Praise, and Love, unto thy Name: Let it be sanctified, and acknowledged to be holy amongst us in all our Actions, and let the Glory of it be encreased every where and amongst all men. Give us all Grace, that like dutiful Children, faithful Servants, and obedient Creatures, we may first and principally seek to advance the Glory of thee, our Father, our Lord, and our Creator: And though thy Majesty can receive no real Honour from us, yet let the Holiness of our Lives, and the Uprightness of our Dealings so shine before men, that they seeing our good Works, may glorifie thee, Our Father which art in Heaven. Make us to abhor all Idolatry in worshipping Images, hallowing the Names of Saints, or any other Creatures;

Creatures; and grant, that thy Holy Name may be worshipped, and called upon by all men in the earth.

Petition II.

Thy Kingdom come.

BEat down the Power of Satan, and exalt thy Dominion amongst us; do you reign more and more, by thy ruling and reforming Spirit, in the hearts of thy chosen Servants, and let the number of Believers be daily encreased; do thou rule and govern the hearts of all the Members of thy Church Militant in this thy Kingdom of Grace, that in the World to come, we may be Members of thy Church Triumphant, and obtain an everlasting Inheritance in the Kingdom of Glory.

Petition III.

Thy Will be done in Earth as it is in Heaven,

O Heavenly Father, direct and govern our Wills by thy holy Spirit, that we may as voluntarily, as readily, and as cheerfully submit to thee, as thy Creatures in Heaven,

ven do; and to that end, correct our untamed Affections, that they lead us not astray, and drive away the darkness of our Understandings, that we may see and know the true way wherein we ought to walk. Give us grace to forsake our own perverse, and wicked Wills, and to frame our selves wholly according to thy Good and Holy Will; lest in Prosperity, we grow proud and secure; or in Adversity, murmur or despair.

Petition IV.

Give us this day our daily Bread.

O Thou Giver & Preserver of all our lives, bestow upon us what thou seeest convenient for our sustenance and support. Give thy Blessing also along with it, or else, tho' we abound never so much, we confess it is not able to nourish us. We are daily asking bread of thee, but, O Lord, we are not distrustful of thy loving Providence, and therefore we ask but for this day, and depend upon thee for the next: And we put up this Petition to thee in the Night also, because our whole life time is but one day, wherein our frail bodies have continual need of thy sustaining and upholding them. But as we implore thy

The Lord's Prayer.

thy Care for our Bodies, much more ought we to do it for our Souls: Give us such a daily Measure of continual Grace, as shall enable us to go through the Remainder of our War-fare. Feed our Souls with the Graces of thy Holy Spirit, that our Understandings may be enlightened, our Wills and Affections rectified, our Corrupt Natures renewed, and our Souls and Bodies purified and sanctified, that both our Souls and Bodies may be now and ever precious in thy sight.

Petition V.

And forgive us our Trespases, as we forgive them that trespass against us.

FORgive us our Trespases, our spiritual Debts, which bind us to an eternal Payment. Alas! The best of us is not able to satisfy thee, for the least Trespas he commits; and therefore with bended knees, and prostrate souls, we adore thy Goodness, in sending thy Son to cloath and cover us with Holiness, Innocency, and Justice. : And as we can never hope to obtain this, unless we also freely and heartily forgive others, let this be the Token to know whether we desire Forgiveness of thee or not; keep us from
 thinking

thinking that we deserve Forgiveness at thy hands, for forgiving others; yet by being merciful, as thou art merciful, lest this qualifie us for thy Pardon.

Petition VI.

And lead us not into Temptation, but deliver us from Evil.

Deliver us, O Lord, out of those snares which the Devil, our Lusts, or the World have laid for us. Our Enemies, O Lord, are mighty, and vigilant, and the best of us unable of himself to withstand the least of their Assaults: Leave us not, O God of our strength, to be overcome by their Wiles, or Power; and suffer us not to be tempted above what thy Grace does enable us to bear: And though in those Temptations that thou permittest us to be led into, thy favour may seem to be shadowed from us for a time; yet teach us so much spiritual Wisdom, as not to despair of Deliverance, but to be satisfied, that thou hast appointed them their Limits, which they are not able to go beyond.

The Doxology, or giving of Glory to G O D.

For thine is the Kingdom.

FOR thou art he that rules and governs all the World, therefore we submit and surrender up both our bodies and souls, to be wholly and solely at thy disposal.

The Power.

Thine is the Power, therefore we sue to thee, the Fountain of All-sufficiency for Grace, Strength, and what ever else thou seest convenient for us.

And the Glory.

And to thee we acknowledge the Thanks, the Honour, and the Glory due for what we are, and for all that we have.

For ever and ever.

And thy Kingdom, Power, and Glory, is from everlasting, and shall continue world without end.

Amen.

So be it.

The Ten Commandments

EXPOUNDED.

The Preface.

God spake these Words, and said, I am the Lord thy God.

I Am here assur'd, that the Lord my God is the Author of all these Laws; and that I may gather from their duration, from the trouble of my Conscience, when I break them, and from the Purity of the Laws themselves. I am sure that he has Power to require my Obedience to these Laws, and therefore I ought in duty to observe them; that he has all Justice (as my Lord) to punish me if I transgress them, and all Love (as my God) to reward me if I keep them; and therefore, the Fear of his Anger, and the Hope of his sweet Love, should make me obedient to them. O Lord, give me Grace,

D

and

and Strength to do what thou Commandest, and then Command me what thou wilt.

The Order of the Precepts.

These Laws are divided into Two Tables.

One tells me my Duty towards God, and the other my Duty towards Man. Now it is but Reason (as well as my Saviour's Precept) that my Duty towards God, should be set first. And as the first Precept that relates to God, bids me worship him, and none but him, that made me; so the first Precept that concerns Man, is to respect him first that begat me. O God, without thy help, I am not able to keep the least Commandment, therefore I am bound to pray unto thee by the first, that thou maist give me Spiritual Power and Abilities to observe and keep the rest.

Commandment I.

Thou shalt have none other Gods but me.

Here is a God above, who influences all inferior Beings; and this God is but one, and there is none besides him. And therefore I am bound, first, To

To love him above all; and all other things that I love, must be beloved, either as they come from him, or as they are helpful to us, in performing our Duties to him. I may know whether I have this Love, or not, by examining whether I endeavour to keep his Commandments, whether I love to frequent his Ordinances, give Respect to his Embassadors, pity and help Christ's distressed Lambs, and desiring the Company of none but good Men.

Secondly, I am obliged by this Precept, to fear him above all, i. e. be afraid to offend or anger him; and this Fear should be induced by his Precepts, his Mercy, his Omniscience, his Omnipresence, and the Consideration of my own Weakness, and God's infinite Protection: Such a Fear brings me Spiritual Wisdom, Protection, Blessing from God, Joy in my Soul, Pardon of my Sins past, and Grace to withstand Temptations, for the time to come.

Thirdly, I must pray to him, and to none but him; and this is a sign that I love and fear him. My Saviour has bid me serve him only, and God is jealous of his Honour. I must not say, O Saint, pray to my Father to help me; but, Our Father which art in Heaven, &c. If I be a penitent Sinner, God has promised to hear me;

if I be impenitent, the Saints will not pray for me. To obtain God's Ear, I need no Spokes-man, but a Devout Mind. He alone can help me; he will help me when he sees fit; he knows the fittest time to help me in; my Prayers do certainly reach his Ears; he knows what I want better than I do; he alone corrects me, and I am sure he loves me.

Fourthly, I must acknowledge him to be the sole Governour of all things in the World, and therefore I must trust in him. He gave me all that I have, and therefore I ought to be thankful to him.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Command. II.

Thou shalt not make to thy self any Graven Image; &c.

Here I am told, that no Images of God are to be made. I may make an Image or Picture of my King, or my Friend, for a civil Use; but I must neither represent God by any likeness, nor make any use of any Picture or Image, in my Devotion. I must not bow down to any Image that I make;

make; for the Gentiles could say, We do not adore these Statues which are made of Brass, Iron, Wood or Stone, but by them we do honour to the invisible Gods; yet the goodness of their intention did not excuse the Wickedness of their Act: For, he is the Lord my God, therefore I must serve him after the manner that he directs me. He is a jealous God, and will not suffer the least part of his Honour to be given to any other Being. He will punish me to the Third and Fourth Generation, if I obey him not; and if my Posterity continue to do the same, and he has Mercy in store for Thousands of such as love him, and keep his Commandments.

A Finite Number is used for an Infinite.

Lord have Mercy upon me, &c.

Commandment III.

Thou shalt not take the Name, &c.

After God has confined my Heart to him alone, he here claims Reverence from my Tongue. I must not take his Name in vain. His Essence, his Mysteries, his Words, his Commands must be revered.

not pled foolishly, rashly, fallaciously, or
falsely; which implies that they may be used
upon a Solemn and Lawful Account. I
must forbear all Blasphemies, Tavern-Oaths,
Street-Oaths, Shop-Oaths, and all Forged
Oaths, and Cursing, and Banning. And if
these be so odious, to be sure, all deliberate
Perjuries must be abundantly worse. If I
keep not up the Honour and Majesty of
his Name, I shall not be held guiltless;
all my sins shall be Imputed to me, and
then I am sure to be damned; and there-
fore, Lord have Mercy upon me, &c.

Command. IV.

Remember that thou keep holy the Sabbath
Day, &c.

I Must publickly, as well as privately, give
Worship and Honour to the Name of
my God; and that on all days, but particular-
ly on the Sabbath day (because God rested
on that day, from the Creation of the
World) that I may admire the Handy-
Work of God, praise, and honour him first,
and give my self that day wholly to him, in
hearing his Word, praying to, and praising
him, and receiving the Sacraments; these
are

are the publick Duties of the day; but there are also Private ones to be done, such as Private Examination, and Prayer, calling our Families to an Account, Meditating on what we have heard, Catechizing our Servants or Children, Reading the Scriptures, and making Charitable Visits to the Sick. If I thus call all to an Account once a Week, I may keep my Family (as well as my own Soul) in Order; though indeed, my private Reckonings should be oftner made. The Jews kept it Saturday, but I, on the Lord's day, because that day was honoured with my Saviours Resurrection. If I have no Calling, I have the more time to serve my God, and to do good to others; but if I have one, God (who has a Right to all my time) has left me six days, in seven, to my particular Employment; and yet any one of these six, may be sanctified to God upon any particular Occasion; but the Sabbath is his, and therefore I must do none but his Work on that day; none, but what Necessity compels, Charity enforces, Picty commands, or Duty to God enjoins.

Lord have Mercy upon us, &c.

Command. V.

Honour thy Father and thy Mother, &c.

BESIDES my Duty to God, I owe a Duty to man, whether I am a superiour, equal, or inferiour. The Words, Father and Mother, include all superiours, as well a Civil Parent (the King and his Magistrates, a Master, a Mistriss, or an Husband) and an Ecclesiastical Parent, (the Bishop and Ministers) as the natural Parent that begat and bore thee: To all these I owe Reverence and Obedience, Service and Maintenance, Love and Honour: And I must have from my Natural Father, Maintenance, Education, Instruction, Correction and Blessing; From my King, Justice, Reforming Abuses in Religion, Encouragement to the Good, Punishment to the Bad: From my Husband, Love, Direction, Maintenance and Protection: From my Master (or Mistriss) Instruction, Food, Correction, Wages: From my Minister, a good Example, and wholesome Administration of Spiritual Things. I must observe to do all this, according to my station, that God may give me long Life in the Land. And though there are many Good Persons who have but short Lives,

The Ten Commandments.

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Lives, yet if this Precept be true for the most part, it is sufficient: And he that is the soonest taken out of this Life, loseth nothing, because he is translated to a better.

Lord have Mercy upon me, &c.

Command. VI.

Thou shalt do no Murder.

GOD having secured my Superiour, now he takes care of my Equals or Inferiours. I am to kill no body; neither in mind by Anger, Envy, Hatred, Malice; nor in deed, either by my Tongue, by Murdering their Reputation; or by my Hand, directly striking them to death, or indirectly, by Usuring, Oppression, keeping harmful Cattle, committing Bastard Children to such as will take no care of them, or the like. But on the contrary, my mind must be peaceable, ready to prevent Mischiefs, apt to forgive Wrongs, Long-suffering, &c.

The punishment due to the Breach of this Precept, is, Eye for Eye, Tooth for Tooth.

Lord have Mercy upon me, &c.

Command.

Command. VII.

Thou shalt not Commit Adultery.

Here I am Commanded to abstain from defiling my Neighbour's Wife; and indeed I am forbidden all kind of Unclean-ness, either in Act, or in Thought, the sins whereof I shall not here reckon up. And here I am Commanded all Chastity, Sobriety, and Temperance, least I fall into them. In short, I must banish all Wanton Desires, use all sober Means to keep my Body Chast; and whenever I am tempted, never to give way to it.

Lord have Mercy upon me, &c.

Command. VIII.

Thou shalt not steal.

THis Precept secures every mans Goods to him; and therefore I must neither keep, nor sue for that which is another Mans. I must not cheat, steal, rob, or borrow with an intent never to pay again; but must be content with my own Estate, suffer every one to enjoy his own quietly, pay every Man his

his full Due, be just in my Dealings, frugal in my Expences (lest I spend that which is not mine) restore what I have unjustly gotten, and strive to do good with what I have.

Lord have Mercy upon me, &c.

Command. IX.

Thou shalt not bear false Witness, &c.

AND as I must not wrong my Neighbour in his Estate, so I am not to take away his good Name, but in all things I must speak the Truth; nay, I am bound to speak Charitably of my Neighbour; and when I am called to be a Witness before a Lawful Magistrate, I cannot be too cautious of what I say. See the Third Commandment for a Larger Exposition on this.

Lord have Mercy upon me, &c.

Command. X.

Thou shalt not Covet, &c.

THIS Commandment strikes deeper than all the rest; it plucks up the Root, and destroys the Seed of all Injustice and Uncharitableness.

ritableness. As I must not take, so I must not desire any thing that is my Neighbour's; and if I never desire it, I shall never wrong any Person. What was hinted at before, is now plainly spoken: Here God reaches my Thoughts, and most inward Intentions. I must not covet nor desire other Men's Goods: I must subdue all my Craving Lusts, and mortify all the secret Inclinations of my perverse Nature.

Lord have Mercy upon me, and write all these thy Laws in my heart, I most humbly and heartily beseech thee.

DEVO-

DEVOTIONS.

A Prayer to be said in the Morning.

O Most Gracious and Loving Father, I the vilest of Sinners, do acknowledge mine Unworthyness, either to ask any thing of thee, or to appear before thee. For, O Lord, as I was conceived in Sin, and brought forth in Iniquity, so ever since, as thou hast multiplied the number of my days, I have encreased the measure of my sins, that if thou enter into Judgment with me, to me belongeth nothing but Shame and Confusion, both of Body and Soul; yet, O Gracious Father, since thy Loving Mercy hath granted me so long time of Repentance, and given thine only Son to suffer for me, and to reconcile me unto thee; Lord, grant that I may feel the Comfort of the one, and enjoy the Benefit of the other. And though my Heart is so hardened with a constant Custom of sinning, that I am not able

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to think a good Thought, much less, to turn heartily and penitently unto thee; yet I humbly beg of thee to lay before mine Eyes such a sight of my Sins, and such a Prospect of thy Judgments, - that I, loathing the former, and standing in awe of the latter, may be drawn unto thy Son Jesus Christ, who has most graciously promised Rest and Refreshment to those that are heavy laden with the Conscience and Burden of their Sins. O Lord, I beseech thee accept the Death of thy Son, as sufficient Satisfaction for all my Sins; and grant, that I may feel the same effectually working in me a Death unto Sin, killing in me the Lusts of the Old Adam: Seal up in me the Truth of his Resurrection, by raising me up to the Life of Righteousness, that I may give my Soul and Body an holy, living, and acceptable Sacrifice unto thee, which is but a reasonable Service. And because, that whilst I carry about me this earthly Tabernacle, this body of Sin, my whole Life is nothing but a continual Rebellion against thee, I earnestly implore such a Measure of thy good Spirit, as may work a Newness of Life in me, and drive away the darkness of my Understanding, that I may see the Way, wherein I ought to walk; subdue the Re-

bellion of my Will, that it may submit to thy Commandments; and correct my untamed Affections, calling them from Hunting after Vanities, to delight in thy Testimonies. Give me also an Hope of thy Promises, a Love of thy Majesty, a tender Affection towards my Brethren, a Care of my Duty, and what other Graces thou knowest needful for a Member of Christ, that thus I may live in thy Fear, to the Honour and Glory of thy Name, I may die in thy Favour, to the Comfort of my Conscience, and may receive the end of my Faith, which is the Salvation of my Soul, through the Merits and Mediation of *Jesus Christ*, my only Lord and Saviour.

Furthermore, O Lord, I give thee most hearty Thanks for all thy Benefits bestowed upon me from the beginning of my days to this present time; namely, that thou hast Elected me before the Foundations of the World were laid, Created me after thine own Image and Similitude, Redeemed me by *Jesus Christ's* Death and Resurrection, Sanctified me by the inward working of thy Holy Spirit, and in due and convenient Time, called me to the Knowledge of my Election, Creation, Redemption and Sanctification, by the Preaching of the Gospel. O Lord, increase these

these Blessings in me, and my Thankfulness for them, that I may grow from Vertue to Vertue, from Strength to Strength, from Faith to Faith, till I come to that perfect Age that thou hast appointed me to grow in *Christ Jesus*. I thank thee also, O my God, for all the temporal Blessings which thou hast bestowed upon me; I have been cast upon thee ever since I was born, thou art my Portion, and the lifter up of my head: I have none in Heaven but thee, and there is none upon Earth that I desire, in comparison of thee: And now, O Lord, pardon the weakness of my thankfulness, and grant that the meditation on these, and all other thy Benefits, may draw me to a true and hearty Repentance: Grant, that I seeing thee by so many, and so great Testimonies to be my most dear and loving Father, may at length cease to be an obstinate and rebellious Child.

And more particularly, O Lord, I beseech thee accept the lifting up of my hands as a Morning Sacrifice and Thanksgiving unto thy Majesty for thy Fatherly Protection, where-with thou hast watched over me this night, refreshing my Body with quiet Rest, saving me from all the Power of Darkness, and bringing me again to the comfortable Light of this day. Vouchsafe, O Lord, the like Favours unto my Soul; raise it up by thy Power,

Power, that it sleep not in ignorance, sin, and condemnation; but shine upon it in the Graces of Christ Jesus the Son of Righteousness, that both Soul and Body being directed by thy Light, I may cast away the works of darkness and walk honestly and soberly as in the day time. Sanctify unto me this day the use of thy Creatures, and Bless the Works of my Calling, that entering into the affairs thereof I be not enticed to any dishonest or unseemly action: And grant that in all the temptations wherewith I shall be assaulted, the Light of the Sun may effectually admonish me, that nothing is able to conceal my intended wickedness from the eye of jealousy, but that all things are naked and open to the Eyes of our most impartial and just Judge. And if it please thy Majesty to shadow the favour of thy countenance from me that day, by any storms of adversity either for thy Glory or my Trial, teach me that Wisdom, and support my Soul with that Comfort, that as all our Trials are by thy Permission, so thou hast set them their bounds which they shall not pass. Keep me in Prosperity from growing proud and secure, and in Adversity from murmuring and despair. Lastly, O God, as thou hast added that

E. day

day unto my years, so grant that in the same I may grow in Grace and in the Knowledge of my Lord and Saviour Jesus Christ: In whose name, for these, and for what ever else thy infinite Wisdom knows to be convenient for me, I humbly Pray as he, in compassion of mine Infirmities, hath taught me saying,

Our Father which art in Heaven, Hallowed be thy Name, thy Kingdom come, thy Will be done, in Earth, as it is in Heaven: Give us this day our daily bread, and forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.

A Prayer to be said in the Evening.

O Most Gracious and Loving Father, I the vilest of Sinners, do acknowledge mine Unworthyness, either to ask any thing of thee, or to appear before thee. For, O Lord, as I was conceived in Sin, and brought forth in Iniquity, so ever since, as thou hast mul-

multiplied the number of my days, I have increased the measure of my sins, that if thou enter into Judgment with me, to me belongeth nothing but Shame and Confusion, both of Body and Soul; yet, O Gracious Father, since thy Loving Mercy hath granted me so long time of Repentance, and given thine only Son to suffer for me, and to reconcile me unto thee; Lord, grant that I may feel the Comfort of the one, and enjoy the Benefit of the other. And though my Heart is so hardened with a constant Custom of sinning, that I am not able to think a good Thought, much less, to turn heartily and penitently unto thee; yet I humbly beg of thee to lay before mine Eyes such a sight of my Sins, and such a Prospect of thy Judgments, that I, loathing the former, and standing in awe of the latter, may be drawn unto thy Son Jesus Christ, who has most graciously promised Rest and Refreshment to those that are heavy laden with the Conscience and Burden of their Sins. O Lord, I beseech thee accept the Death of thy Son, as sufficient Satisfaction for all my Sins; and grant, that I may feel the same effectually working in me a Death unto Sin, killing in me the Lusts of the Old Adam: Seal up in me the Truth of his Resurrection,

by raising me up to the Life of Righteousness, that I may give my Soul and Body an holy, living, and acceptable Sacrifice unto thee, which is but a reasonable Service. And because, that whilst I carry about me this earthly Tabernacle, this body of Sin, my whole Life is nothing but a continual Rebellion against thee, I earnestly implore such a Measure of thy good Spirit, as may work a Newness of Life in me, and drive away the darkness of my Understanding, that I may see the Way, wherein I ought to walk; subdue the Rebellion of my Will, that it may submit to thy Commandments; and correct my untamed Affections, calling them from Hunting after Vanities, to delight in thy Testimonies. Give me also an Hope of thy Promises, a Love of thy Majesty, a tender Affection towards my Brethren, a Care of my Duty, and what other Graces thou knowest needful for a Member of Christ, that thus I may live in thy Fear, to the Honour and Glory of thy Name, I may die in thy Favour, to the Comfort of my Conscience, and may receive the end of my Faith, which is the Salvation of my Soul, through the Merits and Mediation of Jesus Christ, my only Lord and Saviour.

Furthermore, O Lord, I give thee most hearty

heartly Thanks for all thy Benefits bestowed upon me from the beginning of my days to this present time; namely, that thou hast Elected me before the Foundations of the World were laid, Created me after thine own Image and Similitude, Redeemed me by *Jesus Christ's* Death and Resurrection, Sanctified me by the inward working of thy Holy Spirit, and in due and convenient Time, called me to the Knowledge of my Election, Creation, Redemption and Sanctification, by the Preaching of the Gospel. O Lord, encrease these Blessings in me, and my Thankfulness for them, that I may grow from Vertue to Vertue, from Strength to Strength, from Faith to Faith, till I come to that perfect Age that thou hast appointed me to grow in *Christ Jesus*. I thank thee also, O my God, for all the temporal Blessings which thou hast bestowed upon me; I have been cast upon thee ever since I was born, thou art my Portion, and the lifter up of my head: I have none in Heaven but thee, and there is none upon Earth that I desire, in comparison of thee: And now, O Lord, pardon the weakness of my thankfulness, and grant that the meditation on these, and all other thy Benefits, may draw me to a true and hearty Repentance: Grant, that I seeing thee by so many, and

so great Testimonies to be my most dear and loving Father, may at length cease to be an obstinate and rebellious Child.

And now (O God) having passed through the Works of this day, being that the Fraillties of my Flesh must needs have offended thy Majesty, and I had fallen into most grievous sins, If thy Grace had not prevented me: I beseech thee, O Lord, let not the Sun go down upon thy wrath, but as the darkness of the Night covers the face of the Earth, so let my sins be hidden under the Veil of my Saviour's Flesh, and buried in his Death, that they never rise up again either here to shame me, or hereafter to damn me: That my Soul and Conscience being freed from the accusation of sin, may partake with my body in quiet rest. Let thy Gracious Providence, O God, watch over me for my Defence this Night; and make me remember that as I lay down my body to rest, so it shall be laid down in the Grave to be consumed to Earth from whence it was taken; that Meditation may drive from me all vain Dreams, all idle Fancies, and wicked Imaginations; that I may enjoy thine Ordinance of sleep soberly and quietly for the refreshing of my weak body; and that I may rise again in the Morning

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to serve thee in the station wherein thou hast placed me, walking always as becometh a Child of Light, and as one that looks for the coming of my Lord and Saviour Jesus Christ: In whose Name, for these Mercies and what ever else thou knowest to be convenient for me, I humbly Pray as he in compassion of my infirmities, hath taught me saying,

Our Father which art, &c.

A Prayer against the Temptation of the Flesh, to any particular Sin.

O GOD, by whose only Power it is that Man Triumphs over all the Adversaries of his Salvation: I acknowledge the Frailty of my own Nature, that it is not only prone to the pleasures of sin, but leads my Soul also captive to commit it, tho' it be contrary to that Conscience or Spiritual Light that thou hast given me, my weakness being too easily overcome. I beseech thee (whose strength appeareth in our infirmities) to shew thy might in saving me from mine Enemies who have pitched

ched their Tents round about me. My Soul, O Lord, lieth as among Lions, hungering and thirsting after my Blood, who have whet their Teeth and opened their Mouths to devour me. But thou, O God, who art of more Honour and Might, awake for my defence: Make haste, O God, to help me, and hide me under the shadow of thy Wings until that Tyranny be over-past. I am afraid of Satan, that subtile and old Serpent, with whom the World and the Flesh have conspired against me. They have enticed away my outward senses, and have won my corrupt affections, so that they fight against me with my own weapons.

Whither then shall I flee for succour? The World is spread abroad like a Net to ensnare me, the flesh is an Iron Chain to bind me, and my senses and affections are confederate with sin to betray me; thus the Gates of Hell are prevailed against me, and my sins have taken such hold upon me, that they say, *Surely there is no help for him in his God.* Nevertheless, I have lifted up mine Eyes unto the Hills, and will hope still in thy Salvation. Tho' the Serpent is subtile, yet the Son of God is Wisdom: Tho' the World does entice me, yet Heaven is my Inheritance:

tance : Tho' the Flesh strives, yet in the
 Cross of Christ I shall overcome : Tho'
 mine Affections are unruly, yet his Death
 will tame them : And tho' Hell rage a-
 gainst me, yet a stedfast and true Faith in
 Christ Jesus shall Triumph over it. Vouch-
 safe, O God, that Faith unto thy Servant,
 that I may be enabled by the fellowship
 of his Death and Resurrection to Crucify
 the old Man and Mortify the whole body
 of sin. Make me strong, O God, in the
 Power of his Might, that all the days of
 my Life I may be defended from all adver-
 sities, and (in the evil day, the day of my
 death) strengthened in the inner Man : That
 having finished my course, I may (with those
 that have overcome through the Blood of the
 Lamb) arrive at those Blessed Mansions
 that thou hast prepared for all those that
 fight the good fight of Faith. Grant that
 in the hopes of that, I may victoriously
 fight under my Saviour's Banner, against
 all the assaults of Sin, the World, and the
 Devil. Hear me, O Lord, in these my
 requests for Jesus Christ his sake, in whose
 Name and Words, I further Pray as he
 hath taught me saying,

Our Father which art, &c.

A Prayer to be said in time of
Sickness.

O Most Gracious & Merciful Father, thou Lord of Life and Death; in whose hands is the power of Sickness and Health; Thou who woundest and healest whom thou wilt. Unto thee, O God, I commit my self, beseeching thee for thy love in Christ Jesus, to be merciful unto me: O my God, I confess that I have many ways offended thee, and provoked thy wrath and indignation against me; but as I have been disobedient, so now I return Penitent, and heartily Submissive. Remember, O Lord, that I am but dust; and let not thy Spirit strive with me, seeing thou hast promised that at what time soever a sinner does Repent from the bottom of his heart he shall live and not die: Fulfil this Gracious word unto thy servant, that the bones which thou hast broken, may rejoice. My Flesh, O Lord, drieth up, my Strength fails me, and my Life draweth near to an end; in all this thou art Just in chastising my disobedience, and Merciful in not suffering me to run on any longer in the course of my sins; and without such Fatherly admonitions, how prone are we to forget thee! O Lord I am comforted when I remember

member that thou lovest every Son whom thou Chastenest, and scourgest every Son whom thou dost receive; that when we receive correction, God dealeth with us as with sons; and if we be without it (whereof all are partakers) then we are bastards and not sons: Lord I believe all this, help thou mine unbelief; I see that *Jab*, *Daniel*, *H Ezekiab*, and all thy holy Children have drunk of the cup; that thou hast made their bed easy in their sickness, and delivered their Souls out of trouble: I therefore hope, that as I am made partaker of their sufferings, I shall also be a partaker of their Comfort and Refreshing. O Lord, let the Meditation of these and such like examples be always present with me, and make me firmly believe that I shall receive the like deliverance as they did. Add unto that Faith Patience, that I may quietly undergoe whatever thy hand shall lay upon me, and may receive this thy Fatherly chastisement with thanksgiving, knowing that though this outward man perish, yet the inward man shall be in the hands of its most faithful Creatour. O Lord the Spirit is willing to be dissolved and to be with Christ, but the flesh is weak; pardon the weakness of my flesh, and forgive the infirmities of my froward Nature, which looks back to the world and is loath to be
sepa-

separated, but fills me with impatience and murmuring: Strengthen me with Faith, which is the Victory whereby I shall overcome the world; strengthen me with Patience, wherein thy children possess their Souls; strengthen me with Hope, which is the true and firm Anchor of the Soul; and strengthen me by thy Comfortable Promises in Christ Jesus my Lord and Saviour, that thus I may wait for the Issue of thy Gracious Providence; that if I live, I may live to thy Glory; if I die, I may die in thy Favour; receive the end of my Hope, Patience, and Faith, which is the Salvation of my Soul in thy Everlasting Kingdom of Glory, through Jesus Christ my only Saviour and Redeemer, in whose Name and Words I conclude these my weak Prayers, for whatever thou seest convenient for me, saying,

Our Father which art, &c.

TO
looks back to the world and is loath to be

TO THE

READER.

Christian Reader,

AS Man is subject to many alterations and changes in his Actions, so he has need of different forms of Devotion suitable to every Case that he shall happen to be in; but because I will not swell this little Book, beyond the reach of the poor man's pocket (for whose use I design it) therefore I direct thee to the Prophet David, a Person who had variety of Turns in his Life, and has expressed himself to God in such Excellent and Proper Words, as nothing but the Spirit of God could inspire into his mind. — Read therefore these following Psalms frequently over, and thou wilt the more readily know which of them best suit thy present Circumstances.

Psalms

*Psalms of Prayer against Spiritual and
Temporal Enemies, are the 3. 5. 6. 12.
13. 17. 21. 31. 35. 38. 44. 51. 64. 69.
70. 74. 77. 79. 84. 86. 88. 90. 130. 139.
140. 141. 142. 145.*

*Psalms of Thanksgiving for Deliverance
from them, are the 8. 9. 30. 66. 67. 75.
81. 92. 96. 98. 100. 103. 106. 113. 116.
117. 124. 138. 144. 145. 146. 147.
148. 149. 150.*

*Psalms of Comfort in Trouble, are the
11. 27. 37. 40. 42. 46. 56. 63. 73. 85.
93. 94. 102. 107. 118.*

FINIS.



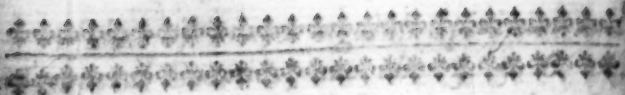
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